

The Juvenile Instructor



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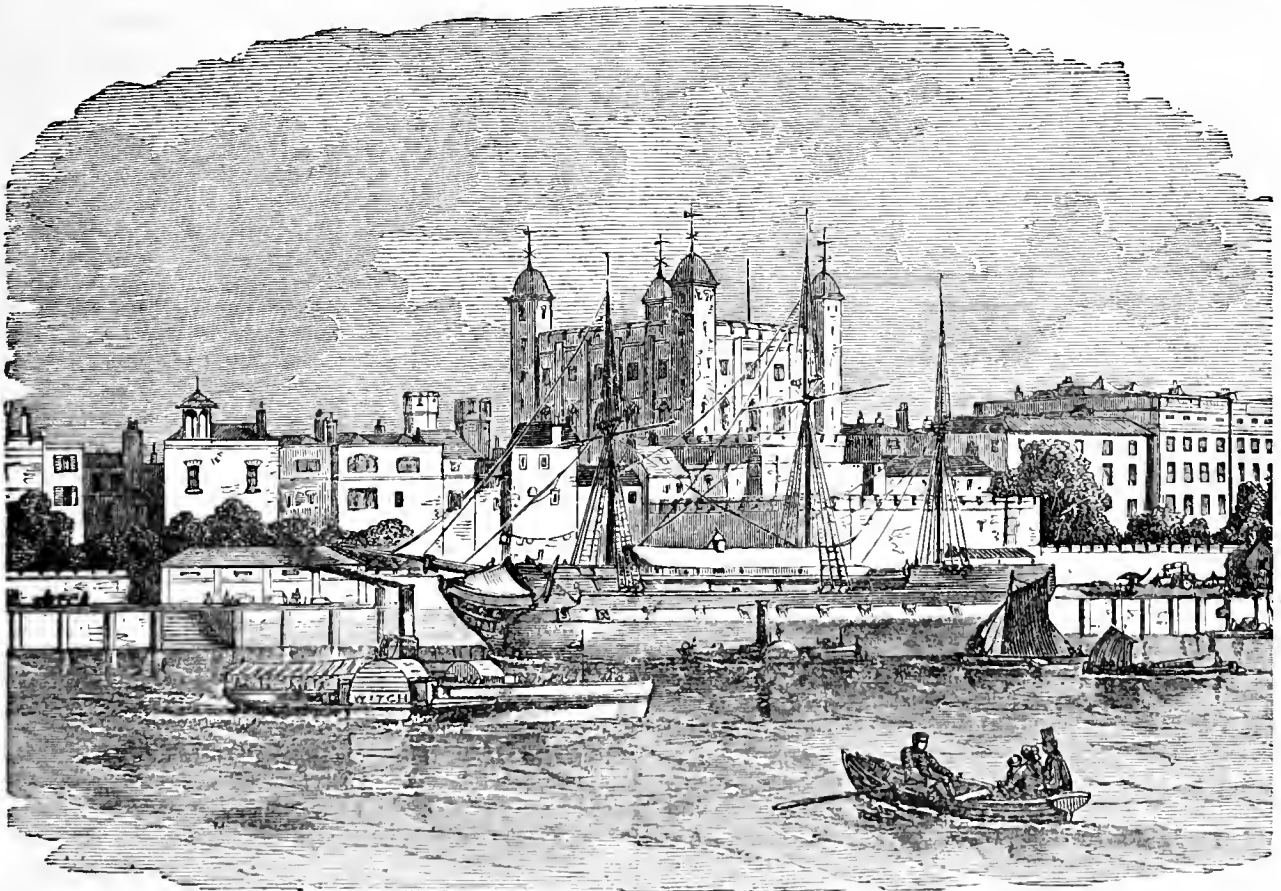
NO. 6.

THE TOWER OF LONDON.

THE picture on this page represents the famous Tower of London, built in the heart of that city, in England. There are some very interesting and many very horrible circumstances connected with this building. It is a very gloomy pile, occupying more ground than the Temple block in Salt Lake City, surrounded by strong walls which are mounted with cannon, ready to belch forth fire and balls on the city if there

This water was drawn off in 1843, and the sloping ground planted with trees and laid out in walks.

This tower has been occupied as a palace, a mint, a treasury and for other government offices; but its principal use has been for a state prison, for what are called political criminals. If you do not understand what political criminals are, you must ask your fathers and mothers to explain to you. Though



should be any insurrection or rebellion.

The oldest part of this tower was erected by king William I, commonly called William the conqueror, in the year 1078, nearly 800 years ago. It used to be surrounded by a deep moat, or canal, filled with water, over which were bridges, leading to the different gates, which were drawn up after persons had passed over them, and hence were called drawbridges.

some of them were wicked, yet many of them were very good men and women, who were guilty of nothing but opposing the will of wicked tyrants. They wished to do good to the poor, to have righteous laws enacted and to see them justly administered, and for this the wicked kings and queens of England shut them up in this tower for months or years, in dark and gloomy dungeons, and then put most of them to death.

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The mode of killing political prisoners was by cutting their heads off. The unfortunate man or woman was obliged to lay his or her head and neck on a block of wood prepared for the purpose, and then a man with a mask on his face took a broad axe, with a short handle, and chopped off the unfortunate prisoner's head. Sometimes the executioner would sever the neck at a single blow, but often he would have to strike several times. A great many, both men and women, were beheaded in the Tower of London; and some of them for only speaking about the wickedness of the king or some other great man. How thankful we should be to God that we have good, just and kind men to govern us, who do not take pleasure in cutting our heads off, but who set us good examples, and try to teach us to do right all the time.

In the tower of London may be seen the block and ax with which Lady Jane Grey—one of the most virtuous and intelligent ladies of the age—was beheaded. Also the instruments of torture; such as the thumb screw, the rack, the scavenger's daughter, etc., which were used to make prisoners confess. The Princess Elizabeth, afterwards queen of England, was imprisoned in this Tower by her sister Queen Mary, generally called Bloody Mary, because of the many people killed by her orders. Here may be seen the tower in which the Duke of Clarence was drowned in a butt of wine, by order of his brother, Duke of Gloucester, afterwards Richard III, who also had his two young nephews murdered in the same place, so that he might succeed to the throne of England. There are arms and ammunition for 100,000 men kept constantly on hand and in order at the present time in the Tower; also specimens of ancient armor, curious weapons of war, the Queen's crown and state jewels, which are of great value.

Let us all try to love God and be so virtuous and obedient, that He will always preserve us in the enjoyment of civil and religious liberty, and bless us with good and wise men to lead and govern us.

LIFE OF GEORGE STEPHENSON.

Taken from a little work—THE ROCKET—published by the American Tract Society.

GRAPPLING WITH DIFFICULTIES—THE BOG—A PUZZLE—THE PRIZE OFFER.

RETURNING home, pay-rolls are to be examined perhaps, when every item of expense must be accounted for; or drawings are to be made, or directions given, or letters written.

Several young men were received into his family, to be trained for engineers. A second wife, frugal, gentle and friendly, superintended his household. Their evenings were passed in study and conversation, brightened by the genial humor of the remarkable man whose genius drew them together, and whose good-tempered pleasantries relieved the heavier tasks of mind and body. The compendium of all his instructions was, learn for yourselves; think for yourselves; master principles; persevere; be industrious, and there is no fear for you. It is an indication of the value of these instructions, that every young man trained under him rose to eminent usefulness. "Ah," he sometimes said, on relating a bit of his own early history, "you don't know what work is, these days." And yet work is work, all the world over.

In spite of the best Stephenson could do, the directors, looking at their unproductive capital, and not fully comprehending all the difficulties to be overcome, sometimes urged

greater dispatch. "Now, George," said friend Cropper one day, "thou must get on with the railway; thou must really have it opened by the first of January next."

"Consider the heavy nature of the works, sir," rejoined George, "and how much we have been delayed by want of money, to say nothing of the bad weather. The thing is impossible."

"Impossible!" cried Cropper, "I wish I could get Napoleon to thee; he would tell thee there is no such word as impossible."

"Tush!" exclaimed George, "don't tell me about Napoleon. Give me men, money, and material, and I'll do what Napoleon couldn't do—drive a railroad over Chat Moss."

He might have retorted more significantly, by asking the directors what they meant to do; for Liverpool was tunnelled, and Chat Moss railed, before they could agree what kind of power to put on it. There were some who insisted upon using horse-power; but the majority thought that was out of the question. Meeting after meeting was held, debate followed debate, and the whole body became more and more puzzled as the road itself neared completion.

Some kind of machine, but what? ah, that was the question. You would naturally have thought, a locomotive of course. But no; since Parliament opposition raged against it, steam had lost ground in the public estimation, and it was very slow in getting back to favor. Locomotives, or traveling engines as they were called, were hid in a cloud of doubts. And more than ever since the Parliament debates. They were dangerous, they were frightful, "they could never go fast enough," their utmost speed would not be ten miles an hour. Some of the most distinguished engineers would give no opinion of them at all. They had none. It was certainly hard to patronize them, in spite of their indifference, and possibly their sneers. Certainly, if the poor locomotive depended upon their verdict, its fate was sealed. One staunch friend remained. Stephenson stood faithfully by "Puffing Billy," puffing away in his far off Northumberland home. He never flinched advocating its principles, and urged the directors to try one on the road. They at last ordered one to be built, one that would be of service to the company, and no great nuisance to the public. It was built, and excellent service it did, drawing marl from the cuttings and excavations to fill up the bogs and hollows. Nevertheless, it settled nothing, and convinced nobody not already convinced.

Meanwhile the directors were deluged with projects, plans, and advice for running their road. Scheme upon scheme was let loose upon them. Some engines to go by water-power; some by gas; some by cog-wheels. All the engineering science in the kingdom was ready to engineer for them, in its own way; but who, among all, could pronounce the best way, and upon the whole, decide which was the right motive power?

A deputation was dispatched to Darlington and Stockton to inspect the locomotive engines employed on that road. But the deputation came back differing so among themselves, that the directors were more puzzled than ever. Two professional engineers of high reputation were then sent, who on their return reported in favor of fixed engines—for safety, speed, economy, and convenience, fixed engines, by all odds; reiterating again and again all the frightful stories of danger and annoyance charged upon steam. They proposed dividing the road into nineteen stages, of a mile and a half in length, and having twenty-one stationary engines at different points to push and draw the trains along. The plan was carefully matured.

Poor Stephenson! how did he feel? "Well," he said, with the calm earnestness of a man of faith, "one thing I know, that before many years railroads will become the great highways of the world."

Could the directors accept a project without consulting him? Again they met. What had he to say concerning it? Fight it he did. He dwelt upon its complicated nature, the liability of the ropes and tackling to get out of order, the failure of one engine retarding and damaging and stopping the whole line—a phase of the matter which did not fail to make an impression. The directors were moved. The rich quaker Cropper, however, heeded the stationary-engine party, and insisted upon adopting it. "But," answered the others, "ought we to make such an outlay of money without first giving the locomotive a fair trial?" And Stephenson pleaded powerfully, as you may suppose, in its behalf. "Try it, try it," he urged; "for speed and safety there is nothing like it." And the words of a man with strong faith are strong words. "Besides," he said, "the locomotive is capable of great improvements. It is young yet; its capacities have never been thoroughly tested. When proper inducements are held out, a superior article will be offered to the public."

Never were directors in a greater strait. There was no withstanding Stephenson; for he knew what he was talking about. All the rest were schemers. At last one of the directors said, "Wait; let us offer a prize for a new locomotive, built to answer certain conditions, and see what sort of engine we can get."

That was fair. It was right his engine should be properly tested. All agreed; and in a few days proposals were issued for the building of one. There was eight conditions, two of which were, that if the engine were of six tons weight, it should be able to draw twenty tons at a speed as high as ten miles an hour. The prize was five hundred pounds.

The offer excited a great deal of attention, and many people made themselves merry at its expense. The conditions were absurd, they said; nobody but a set of fools would have made them. It had already been proved impossible to make a locomotive engine to go at ten miles an hour, and one gentleman in his heat even went so far as to say, that if it ever were done, he would undertake to eat a stewed engine wheel for his breakfast. As that condition was answered, it is to be hoped he was generously relieved from his rash and indigestible dish.

More candid minds turned with interest to the development of this new force struggling into notice. Stephenson felt how much depended on the issue. And the public generally concluded to suspend its verdict upon the proper working of railways, until time and talent gave them better means of judging.

To be Continued.

HISTORY OF JESUS.

CHAPTER XIII.

WHEN instructing his followers, Jesus frequently called himself the shepherd and those who received his teachings, the sheep. At one time, he said to his disciples "Other sheep I have who are not of this fold." Jesus was alluding to a people who at that very time, was living on this western continent, but his disciples did not know what he meant, for they were entirely ignorant of any people except those on what we call the Eastern Hemisphere. If they had asked Jesus, he probably would have told them; but they did not ask.

The last words of Jesus in praying to his Father, were, as he hung upon the cross, "Receive my spirit:" and after his spirit left the body, he went immediately to his Father. His Father did receive him to His bosom, and no human heart, in this state of mortality is capable of fully appreciating the transcendent joy of that glorious meeting of Father and Son. The Son had done the work that was given him to do, and the Father was satisfied.

During the three days that the body of Jesus lay in the tomb, he was not idle. Then it was that he went and preached to the spirits in prison, the spirits of people who had lived on the earth—who had been rebellious, and had died without obeying the gospel. Jesus went and preached the gospel to them, and those that received it could, according to the order of the gospel, be baptized for by some of the Saints who were then living in the flesh. It is on the same principle that some of the Latter-day Saints have been baptized for the dead. The Apostle Paul, in writing to some of the ancient Saints who got into darkness and doubted whether there would be any resurrection, said, "Then why are we baptized for the dead, if the dead rise not?"

At the period of time when Jesus lived and died and was resurrected on the eastern continent, the people of that country had no knowledge of the Western Hemisphere containing the continent of America.

Although on this portion of the earth the garden of Eden was planted, where Adam and Eve, our first parents, were placed when they came to colonize the world in the morning of its creation; through the many changes that had taken place, the earth had been divided—the two continents had been separated, and a mighty ocean was flowing between them.

We read in the Bible that the earth was divided in the days of Peleg, which was several generations before the day of Abraham. But we have no knowledge of the circumstances which occasioned the separation. We learn from the ancient prophets, as recorded in the Bible, that in the last days, these continents will be again united, and the water which now separates them will be turned back into the north.

The Book of Mormon gives us histories of people at different periods inhabiting this country, who, while they lived in the fear of the Lord and worked righteousness, were greatly blessed, and when they turned away from Him and went into iniquity were punished with wars and pestilences, and in some instances utterly destroyed. The descendants of Lehi, who came from Jerusalem six hundred years before the birth of Jesus, were the inhabitants of this western country at the time of his birth. They brought the records of their fathers, containing the words of the ancient prophets who foretold the coming of Jesus to die for the redemption of the world; and when they kept the commandments of God, He spoke to them and instructed them through prophets and inspired men in their midst. These prophets, who were greatly beloved and respected by the good, were hated, persecuted and held in derision by the wicked, and when they boldly declared the truths of God and called on the people to repent, the wicked were so enraged that they were often obliged to flee from place to place for the preservation of their lives.

As the time drew near when Jesus was to be born, it seemed that Satan exerted all his power to stir up the hearts of the people to madness against the prophets whom God inspired to testify of it, and against all those who believed their words. There was one prophet by the name of Samuel, a Lamanite, who was commanded to warn the inhabitants of the city Zarahemla of the awful judgments that would be poured out upon them if they did not speedily repent.

E. R. S.

"O PAPA!" said a little chap, the other day, as he came home from school, "I am next to head!" "Ah! and how many are there in the class, Freddy?" "Two!"

"SWEAR not at all." Lay aside all by-words which seem harmless in themselves. Such words not only savor of profanity, but they are always ungrammatical and inelegant. A true gentleman, or a true lady, uses no such by-words.

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GEORGE Q. CANNON, : EDITOR.

MARCH 15, 1868.

EARLY ASSOCIATIONS— THEIR IMPORTANCE.

WE wish to say a few words to parents in relation to the early habits and associations of their children. The importance of this subject cannot be too highly estimated, for it is as true as that darkness follows the setting sun that the early habits and associations of the child very materially affect and develop the character of the man. It may be, and doubtless is, true that the characters and dispositions of parents have their influence upon their children, but much more so their early associations and the training they receive.

Take, for instance, two children soon after birth, one the child of dissolute and dishonorable parents, the other the offspring of the good and the honorable, and let the latter child be reared amid scenes of vice and crime, surrounded by those who disregard truth and every virtuous and honorable precept, and nothing short of a miracle could prevent such a child from becoming dissolute and depraved. But let the other be reared under circumstances of a totally opposite character—where regard for truth is invariable and where examples worthy of imitation are continually before him, and it would be perfectly as natural for the latter child to become a worthy and honorable member of society as for the former to become the contrary. Very few persons, if any, who have had any experience in life, and who have made any use of their powers of observation will attempt to controvert the truth of the position here assumed, hence the very great necessity for care and circumspection on the part of parents in watching the associations and forming the habits of their children. Many an individual, naturally good, doubtless now deplors the evils to which he finds himself addicted, and which are nearly if not altogether the result of early education, or rather the want of it.

Children are close observers, and their powers of imitation are among the first called into action, while their minds—like rich and virgin soil, will as readily bring forth ten, twenty or a hundred fold of tares as wheat, of thorns as roses. Many parents seem to have but a faint idea of the weighty responsibilities devolving upon them from the moment they have a right to that much coveted title.

How much the usefulness and happiness of their children through life depend upon the training they receive in childhood and youth! and as happiness and virtue are inseparable, and, with proper training, are as easily attainable as their opposite, it should be the incessant aim of all parents to give their children such a training as will preserve them from evils into which they, through ignorance, may have fallen, and prepare them for lives of usefulness and honor. We do not make these remarks because we deem them *specially* applicable to, or necessary among our people, but our solicitude for the welfare of the young is our only apology for offering them.

I NEVER knew a disobedient boy or girl who became either good or great. I never knew children to turn away from the advice of their parents, and "do as they pleased," but they found the end of their doings trouble and sorrow. Children, obey your parents,

CATECISM

FOR OUR JUVENILES TO ANSWER.

Republished from No. 4. with their answers:—

111. Who of the Prophet Joseph's relatives abused him and offered him personal violence?

His brother, William Smith.

112. What peculiarity was manifest in Joseph's letter to him, when he requested to have his apostleship taken from him?

Nobility of character, and godliness breathed in every line.

113. During what winter did Joseph and the leading elders study Hebrew?

The winter of 1835-6.

114. What was manifest soon after this among many of the elders?

Sensitiveness on many points, and jealousy lest they should not be honored and respected as much as they thought they were entitled to.

115. When did Joseph and his counselors first meet in the Kirtland Temple, to attend to the ordinances of washing and anointing?

On the 21st of January, 1836.

116. What were opened to them during the meeting?

The visions of eternity were opened to them, and holy angels ministered unto them, and the power of the Highest rested upon them.

117. When was the house of the Lord in Kirtland dedicated?

On Sunday, March 27th, 1836.

118. What holy ordinance was attended to on the Wednesday following?

The ordinance of the washing of feet.

119. What was the result of the endowment which the elders there received?

It caused the work of God to take a mighty stride, and from that time the preaching of the gospel took a much wider range.

120. What glorious things were revealed to Joseph on the Sunday following?

The heavens were opened to him and Oliver Cowdery and the glories thereof were shown unto them, with much that is highly interesting to read.

Correspondence.

PAYSON, February 21st, 1868.

Editor Juvenile Instructor:

DEAR SIR,—I thought I would send you the following, clipped from an old paper, for the JUVENILE INSTRUCTOR, if you think it worth inserting; for it is seldom that one sees so much valuable matter contained in so brief a space. A. S. H.

GRAMMAR IN RHYME.

Three little words you often see
Are articles,—a, an, and the;
A noun's the name of any thing,—
As school, or garden, hoop, or swing.
Adjectives tell the kind of noun,—
As great, small, pretty, white, or brown;
Instead of nouns the pronouns stand,—
Her head, his face, your arm, my hand;
Verbs tell of something to be done,—
To read, count, sing, laugh, jump or run;
How things are done the adverbs tell,—
As slowly, quickly, ill, or well;
Conjunctions join the words together,—
As men and women, wind or weather;
The preposition stands before
A noun,—as in, or through, a door,
The Interjection shows surprise;
As Oh! how pretty; ah! how wise;
The whole are called Nine parts of speech,
Which reading, writing, speaking, teach.

MOUNT TABOR.

OUR little friends who read the Bible (and we hope they all do) no doubt feel a deep interest in the land which the Lord gave to Israel. That land which God promised to his servant Abraham for an everlasting possession when He called him from the idolatrous house of his fathers. The land to which Moses guided the wanderings of the Hebrews, when by the power of Jehovah he delivered them from the bondage of Pharaoh. That same land where Saul and David reigned, where Solomon built that glorious house of the Lord, where the high priests ministered in holy things, and the prophets proclaimed the future history of the world. Above all, that land where Jesus, our Savior, was born, to whose people he declared the words of life, and outside the wall of whose chief city he was offered a sacrifice for the sin of the world.

In the course of its long history, this land has been known by many changing names. To the Hebrews, toiling beneath their inhuman taskmasters in Egypt, it was the land of Promise. To Joshua and his invading hosts it was known as Canaan; some of the children of Canaan, the son of Ham, having settled in that country. In the time of our Savior it was divided into Judca, Samaria and Galilee of the Gentiles. To the Crusaders, who, twelve hundred years afterwards, sought to wrest the possession of its soil from the Saracens, it became the Holy Land, in which every mountain and valley, grove and city was a sacred spot, and Jerusalem its Holy of Holies. To-day we term it Palestine, and acknowledge it as part of the possessions of the Sultan of Turkey. For at this time strangers sit in the gates of its favored cities, and the gentiles rule where once Israel reigned. Will this be always so? No, God gave this land to Israel for an everlasting possession, and his promises will not fail. The day draws nigh when His chosen people will again inhabit their ancient homes; when they will rebuild the waste places, and the now desert land will regain its ancient fertility. Its fountains of water will burst forth and its streams increase, while its hill sides will grow rich with the vine, and its valleys white with grain.

Thinking that views of some portions of this land would please our readers we insert to-day an engraving of Mount Tabor, with a promise that others shall follow.

This mountain is, in many respects, the most remarkable in Palestine. It stands alone on the north east border of the plain of Jezreel or Esdraclon. The former being the Hebrew, and the latter the Greek name for the plain. It is about 1800 feet high, and from its summit can be obtained a very extensive and most beautiful view of the surrounding country. It is climbed through thickets of oak brush and thorns, among which on its level summit are open grassy glades, "among whose thick, flower-spangled herbage, coveys of partridges nestle and gazelles browse." This summit is an oval plain, about a quarter of a mile in extent, partly covered with the substantial remains of ancient fortifications and other ruins.

Seen from the north west this mountain resembles a dome; seen from the east it looks like a long arched mound.

Mount Tabor was imagined by some to be the "high mountain" on to which Jesus took Peter, James and John when he was transfigured before them. But Tabor's busy summit was then no place for such an endowment, as a walled city covered its level area both before those days and long afterwards. Jesus chose some place, where in the midst of solitude, where no human eye could discover, or footsteps disturb, he could confer the mysteries of the kingdom upon those three apostles. Still, long after his day churches and convents were built there, and pilgrimages made to this holy mountain, and few doubted but that this was the place of that glorious appearing.

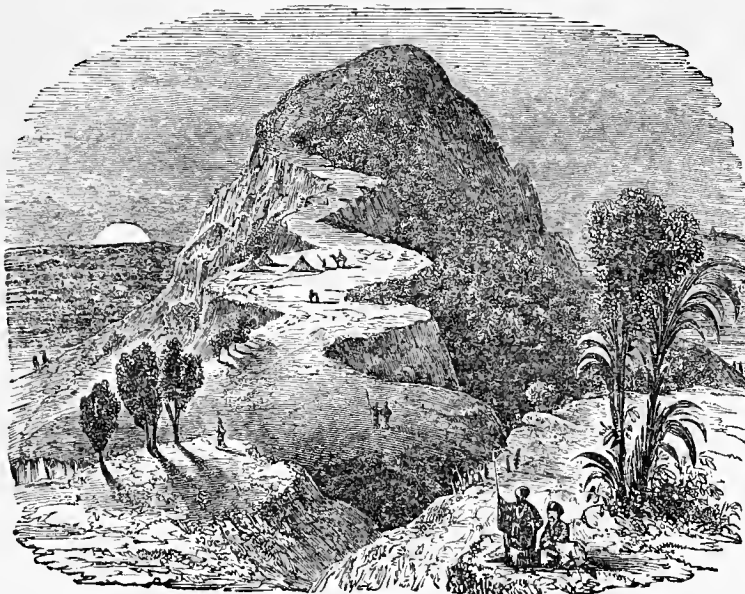
On the plain below, sometimes in the shadow of this mount, were many of the greatest victories gained and defeats suffered by Israel. It was the natural battle ground of the swarms of invaders who came from the nations of the east to swallow up the Hebrews. Here Barak fought the great battle which inspired the triumphal hymn of Deborah. Here the hosts of Midian fell beneath "the sword of the Lord and of Gideon." Almost on this same ground Saul and Jonathan fell, when Israel was discomfited by the armies of the Philistines. And

so on down to the present day, when Napoleon led the legions of France past this plain in his vain attempt to subdue Syria.

This plain has also other associations besides that of being a great battle field. Many of the now squalid and half ruined villages are full of interest to Bible readers. A few miles to the south of Tabor lies Endor, known as the place where Saul, bereft of the Spirit of God, sought to pry into the future through the medium of a woman known in the Bible by the name of the witch of Endor. Here the Prophet Samuel revealed to

him his defeat and death at the hands of the Philistines on the morrow. Near by is Nain, at whose gate Jesus met the sorrowing widow bearing her only son to the grave. Here Jesus stopped the sad procession and told the dead youth to arise and live; to comfort with his life the heart of his widowed mother. And to the north east of Tabor lies Nazareth, the home of Joseph the carpenter, and his wife Mary, the mother of Jesus; in which city, the Savior, amidst the rest of the family, spent his boyhood days.

G. R.



HUMILITY.—A farmer went with his son into a wheat field, to see if it was ready for the harvest. "See, father!" exclaimed the boy, "how straight these stems hold up their heads. They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much."

The father plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight and high is light-headed, the grain in it being shrunken, and almost good for nothing, while this that hung its head so modestly is full of the most beautiful grain."

MARCH 15 1868

Little George.

For the Juvenile Instructor.

IN TROUBLE.

A TRUE STORY.

[SECOND PART.]

ON Mondays the master always cut out the tops, or the uppers of the shoes that had to be made during the week; and this generally took all day on Monday; and while he was cutting them out the new acquaintance closed them and the kind mistress bound them, then they were ready for the bottoms to be put on them.

Little George had to sit on his seat until nearly dinner time before any work was ready for him to do; and he felt very tired of waiting, for he was anxious to be doing something, or else to be out of doors playing, or doing just as he pleased; for he was like many little boys that I am acquainted with in Utah, he would rather do just what he had a mind to do than to be obliged to do what somebody else told him. He felt pleased with his leather apron, and thought that he would soon be a man, for he was determined to do his best to learn his trade, and he felt as though he would surprise his master and kind mistress when he began to work, for he felt that he could do any kind of work the master gave him.

"Now George," said the master, "do you think you can close up a seam?"

"I don't know, I think I can."

"But you have nothing to sew it with. Can you make a thread to sew it with?"

Little George's new acquaintance had been making threads to do the closing of the tops with, and George had watched him, and thought, "how easy it is to do that; that's nothing to do; I can do that I know." So he answered his master very readily that he could make a thread.

"Well, now, I think you are a very clever boy, here's a ball of hemp, now make a nice, smooth thread of three strands."

Little George measured out two lengths as far as he could stretch his arms apart; as he had seen his new acquaintance do, and then he untwisted the thread by rubbing it between his right hand and his knee and broke the hemp in two.

"Now, be careful and break the next thread of hemp a very little longer, so that each end of your sewing thread shall have a sharp, tapering point to put the bristle on."

He measured another thread, and broke it off carefully, and then another, and his three strands of hemp were broken off. Now he had to twist them together between his right hand and his knee, and then he pulled it through his hand, as he had seen his new acquaintance do, and twisted it again on the other end until he had put all the twist in it that was necessary.

Now came the waxing of the thread, which was not so easily done as the making of the thread. The piece of wax that was put on George's seat was too large, and the master broke a piece off it and made it just right for his hand. He now commenced to wax the thread in good earnest, as he had seen the new acquaintance do; but at the first motion that he made to draw the thread through the wax in his hand, it stuck fast, and George, being a pretty strong boy, pulled on it until the wax broke in many pieces and it flew all around. He was not discouraged at this mishap, but he gathered up the pieces, and put them together again as well as he could. The wax was cold and he should have warmed it in his hand before he began

to use it. His master showed him how, and he worked at it with his hands until he got it, as he thought, just right, and took up the thread again, determined this time to wax it.

He now held on to the wax which moulded itself to his hand, and drew the thread through it first rate, and felt quite glad that he could do it so well; but when he tried to open his hand after the thread was waxed, he found that his fingers were fast together, and the inside of the palm of his hand was one mass of soft, sticky shoemaker's wax. He was now perfectly stuck, and could not proceed further with the making of his thread until he had got the wax off his hand.

His master laughed, the new acquaintance laughed, and the kind mistress, just coming into the room to do the binding of the tops, saw how her little favorite was puzzled and waxed up; for as soon as he found himself fast with one hand, he tried to get the wax off with the fingers of the other, until both hands became stuck up with wax, and it still became worse and worse, for the heat of his hands made the wax still more sticky. He could do nothing now but hold his hands away from him, and he was quite helpless and unable to get himself out of the trouble that he had ignorantly got into.

When he was waxing the thread he should have loosened the wax in his hands, and turned it over every now and then, and thus he would have kept it from sticking to his hand. This he did not do, and the master did not think of it, being busy, or perhaps, he would have told him.

There he sat, and did not know what to do, and the master and new acquaintance laughed until tears were in their eyes, and George became vexed and very much plagued, until tears came into his eyes, and he was pretty near bursting out into a bawl, had not the kind mistress come to his aid, and comforted him. She told him to put his hands in the water in the shop tub, and, while they were wet, get the wax off his hands as well as he could.

He worked at getting the wax off for nearly an hour, and in some places on his hands he had actually pulled some of the skin off. While he was engaged in getting his hands clean in the shop tub, he wished that he had never left his poor-house home, or that he might go and live with the kind lady, and his dear, little sister, and not be obliged to make shoemaker's threads, and get his hands stuck up in that way, and his tears mingled with the waters of the shop tub, and he hated wax, and shoemaker's threads, and he did not like his master nor new acquaintance one bit for laughing at him, but he loved his kind mistress more and more for the sympathy she had shown him in this little, sticky trouble.

His kind mistress had brought up stairs a little butter, in the mean time, and when George had got all the wax off his hands he could in the shop tub, she anointed them with butter, and in this way, after a long time, his hands were clean again, and he forgave those who had laughed at him in his trouble, and he loved his kind mistress in his heart.

My dear little friends, learn a lesson from this portion of our simple history, never make merry over the troubles and sorrows of others; but if you can, give them aid and comfort, and you will earn their everlasting gratitude.

UNCLE GEORGE.

(To Be Continued.)

HUMANITY:—Youth is the proper season to cultivate the benevolent and humane affections. Never sport with pain or distress in any of your amusements, or treat even the meanest insect with wanton cruelty.

Unfriendly, indeed, is he who has no friend bold enough to point out his follies.

Uncle Gregory's Visits.

For the Juvenile Instructor.

VISIT XX. THE LORD WILL PROVIDE.

[CONTINUED.]

SABBATH, the sweet day of rest, passed calmly and happily, the pleasure of meeting with the brethren, singing the praises of God, partaking of the sacrament and bearing your testimony, enjoying the sweet influence of the Holy Spirit, after a week of toil amongst unbelievers and scoffers of new revelation, were indeed pleasures which a Saint could enjoy. Such were papa's reflections as he arose on Monday morning a free man, having no one to please but himself, and free from the fear of being late to business or of displeasing his "Boss;" but still the inquiry would suggest itself, what am I going to do next to gather means to emigrate to Zion? His family bowed in prayer, and he asked his heavenly Father to open up the way that they might gather with the Saints. After breakfast, the girls had cleared away, swept the room and dusted the furniture.

"Papa," said Mary, "you have a holiday to-day; take us to Greenwich park, and let us visit the hospital. You have promised us a treat; but you have always been so busy; now you have not anything to do, let us enjoy a trip."

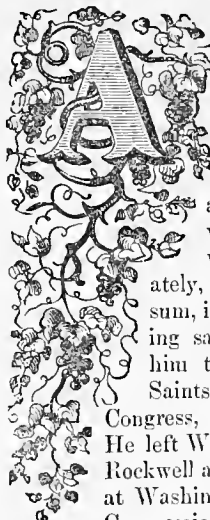
Papa loved his little girls, and was always willing to gratify them whenever he could do so. Telling them to get ready, he prepared to take them. They walked down to London bridge to the steamboat. It was a lovely morning, and the streets were full of people, most of whom seemed to be in a hurry. In large cities the houses are all built together in rows, forming numerous streets. There are some few squares, a few trees, and a grass plat encircled by iron railings, surrounded by houses. The sidewalks are flagged with flat stones, forming a pavement curbed with granite and a gutter to carry off the rain, etc., so that the streets are very clean and very pleasant to walk on. In the shop windows are displayed the goods for sale, everything to gratify the taste and to please the eye. Then there is the continual roar of the omnibuses, carriages and carts, as they move in a dense mass backward and forward over the macadamized roads. The continual stream of people that are rapidly passing and repassing is quite confusing to any one that is not used to it. This commences at daybreak and continues until after midnight. Papa and the girls reached London bridge, and there, on the river Thames, lay the steam boats waiting for their cargo of passengers to take them down the river. They went on board of a boat called the "Star," and were soon steaming down the river. These boats were propelled by means of two large paddle wheels, worked by steam. The engine and other machinery were in the middle of boat, and the paddle wheels were on each side. At the back of the boat stood the man at the helm, who guided the boat by means of a wheel, attached to a large rudder. At the head of the boat was the figure of an admiral, carved in wood. There was an awning stretched over the deck, to give shelter from the sun, and two cabins for refreshments. There was a band of music on board, which played such lively music that little Ellen said she should like to dance to it. On either side of the river were ships from all nations, unloading the various articles of commerce they had brought to help feed the busy millions that lived in that overgrown city. All was life and motion. Here

was a vessel being towed down the river out to sea, to go on a trip to some foreign shore. Hundreds of small boats, engaged on pleasure and business, were plying up and down the river. Now, they would pass a ship builder's yard, where iron ships were being made, and the sound of the busy hammer, as they fastened the rivets, would sound upon the air, making a deafening noise. The girls were very interested as papa explained the various works on the river's side. At last they reached Greenwich pier, and here they landed and walked up into the park, and took a seat under one of the stately old elms that grew around.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET.



ABOUT four hundred and ninety-one persons held claims against Missouri. These Joseph had presented to Congress. These claims amounted, in all, to one million, three hundred and eighty-one thousand and forty-four dollars and fifty-one and a half cents. But they were not all. There was a multitude of similar bills which were to be presented, and respecting which Joseph said, "if not settled immediately, they will ere long amount to a handsome sum, increasing by compound interest." Becoming satisfied that there was very little use for him to tarry to press the just claims of the Saints on the attention of the President and Congress, Joseph only remained there a few days. He left Washington in company with Brother O. P. Rockwell and Doctor Foster. Brother Higbee stayed at Washington to have further interviews with the Congressional committee. But his efforts were unavailing. The committee reported against Congress doing anything about the business; but that redress could only be had in the Missouri courts and legislature.

If a robber were to attack a man and steal all he had and beat him, a magistrate would be looked upon as crazy who would tell the man to go back to the robber for redress. He would not long be suffered to hold the position of a magistrate. Yet, children, this was what Congress said to the Saints. The people of Missouri had plundered and driven them out of the State; the Governor had issued an order that they must leave or all be exterminated or killed, and yet Congress said they must go to Missouri to obtain their rights!

Joseph traveled to Dayton, Ohio, by railroad and stage. There he found the horses they had left on the journey to Washington. Brother Rockwell stopped at Dayton, and Joseph and Doctor Foster left on horseback. The traveling was very bad, and they could not travel fast. "On Wednesday, March 4th, 1840," Joseph writes, "I arrived safely at Nauvoo, after a wearisome journey, through alternate snows and mud, having witnessed many vexatious movements in government officers, whose sole object should be the peace and prosperity of the whole people; but I discover this, that popular clamor and personal aggrandizement are the ruling principles of those in authority; and my heart faints within me when I see by the

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visions of the Almighty, the end of this nation, if she continues to disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing."

In speaking about the refusal of the Government to grant the Saints the justice for which they asked, Joseph said: "Since Congress has decided against us, the Lord has begun to vex this nation, and he will continue to do so, except they repent; for they now stand guilty of murder, robbery and plunder, as a nation, because they have refused to protect their citizens, and to execute justice according to their own Constitution."

On the 6th and 7th of April, 1840, a conference was held at Nauvoo. Joseph was there and presided over the conference. He gave much instruction. Frederick G. Williams came before the conference and humbly asked forgiveness for his conduct, and expressed his determination to do the will of God in future. He was forgiven, and was received into fellowship. Elders Orson Hyde and John E. Page were appointed by the conference to go on a mission to Jerusalem. They started from Nauvoo on the 15th of April, 1840.

In July, 1840, some Missourians crossed over into Hancock county, Illinois, and kidnapped four of the brethren and carried them off to Missouri. They hung one of them until he was nearly dead, whipped the others and otherwise ill-treated them. As soon as the knowledge of these outrages came to the ears of the citizens of Nauvoo, a public meeting was called, a preamble and resolutions were adopted and a memorial was drawn up to send to the Governor of the State of Illinois, Thomas Carlin, in which all the kidnapping was set forth, and the Governor was petitioned to take such steps as he might think best suited to repair the injuries which had been sustained and to vindicate the injured laws of the State.

About this time Joseph began to receive communications from Dr. John C. Bennett. In every letter he took pains to state how much sympathy he felt for the Saints while they were being persecuted in Missouri. Had not the conflict terminated so speedily, he said, he should have been with them there, and they would have had the aid of his "military knowledge and prowess."

On the 14th of September, Joseph was called upon to part with his father, Joseph Smith, senior, Patriarch of the whole church of Jesus Christ of Latter-day Saints. He was the first person who received Joseph's testimony after he had seen the angel, and he exhorted his son to be faithful and diligent to the message he had received. He was baptized on the day the church was organized—April 6th, 1830. The exposures he suffered in Missouri brought on consumption, of which he died, being at the time of his death sixty nine years, two months and two days old. When he passed away it was felt that a prince and a great man had fallen in Israel; for he had been faithful to his God and to the church in every situation and under all circumstances through which he was called to pass. He was a remarkable man physically. His height was six feet two inches, and he was very straight and remarkably well-proportioned. His ordinary weight was about two hundred pounds, and he was very strong and active. Respecting him Joseph says: "In his young days he was famed as a wrestler, and, Jacob like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men, opening his house to all who were destitute. While at Quincy, Illinois, he fed hundreds of the poor Saints who were fleeing from the Missouri persecutions, although he had arrived there penniless himself."

An insolent boy rarely, if ever, becomes a smart, good business man.

A HYMN FOR THE SUNDAY SCHOOL UNION.

TUNE.—*Queensboro.*

Hark! 'tis Zion's children singing
Praises to their Savior's name;
He who paid the ransom for them,
And salvation brought to man.

Yes, ten thousand voices singing
Loud hosannas to their King;
Join the trains, with heavenly music,—
Peace on earth, good will to men.

Hark! their song will tell the story;
Angels unto Joseph came,
Told him that the Lord had called him
To proclaim the gospel plan.

Faith, repentance and baptism,
Unto all the nations cry;
Cease from sin, obey the message,
For redemption draweth nigh.

Oh! how swift the proclamation
Unto lands afar was borne,
Bringing happiness to thousands,
Of the sons of men who mourn.

Persecution's cruel weapons
Soon were used by wicked men,—
Joseph with his brother martyred,
And their blood to heaven ascends.

Hear the prophecies of Daniel;—
Kingdoms, Thrones, and Empires all,
Who despise this proclamation
Will before God's kingdom fall.

Truth will triumph, Zion flourish,
Righteousness alone shall reign,
Children, shout the heavenly chorus
Hosannas unto Jesus' name.

B. LANG.

MINNESOTA is the answer to the Charade in No. 4. The following forwarded correct answers. A. C. Brower, W. J. Lewis, Jos. Toronto, jr., H. Hales, L. Tingey, O. F. Whitney, M. A. Jenkins, P. A. Brown, E. A. Smith, M. C. Smith, M. E. Shipley, G. G. Taylor, jr., Laura L. Nebeker, J. H. Parry, D. G. Beddo, E. D. Simon, G. Crockwell, C. Denney, Martha J. Horne and P. M. Weibye.

TEACHING:—Scratch the green rind of a sapling or wantonly twist it in the soil, and a scarred and crooked tree will tell the act for years to come. How forcibly does this show the necessity of giving right tendencies to the minds and hearts of the young.

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